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which the philosopher describes the demoralizing effect of pagan poetry upon pagan minds does not seem just the kind of thing to elicit unfavorable comment from a Christian reader.

It is not improbable that Plato wrote *πὼς οἶε*. This phrase, used parenthetically, is a lively colloquial equivalent for *σφόδρα*, *λίαν*, and may be rendered "you can't imagine how much." The examples are best collected by Blaydes, note on *Acharnians* 12; see also, however, Starkie, Crit. App. on *Wasps* 1428. *πὼς δοκεῖς* in the same sense is more frequent than *πὼς οἶε*, chiefly because of its use in the trimeters of the comic poets and of Euripides. The phrase may also be varied by using instead of *πὼς* some interrogative of size and quantity, as *πόσος* (cf. Ar. *Eccl.* 399), *πηλίκος* (Alciph. iv. 13. 17 Schepers). The examples that may be most conveniently compared with our passage are Eur. *Hec.* 1160, *Herac.* 832, *Hipp.* 446, *I. A.* 1590, Ar. *Ach.* 12, *Clouds* 881, *Plut.* 742, *Frogs* 54, Luc. *Fug.* 19, *Nekyom.* 14. All of these have *πὼς δοκεῖς* except Ar. *Frogs* 54, and the two cases in Lucian, which have *πὼς οἶε*. The passage in the *Frogs*, with its reference to strong emotion, is enough like ours to justify quoting it: *πόθος | τὴν καρδίαν ἐπάταξε πὼς οἶε σφόδρα*. Plato makes use of this idiom in a well-known passage of the *Symposium*, 216 D: *ἔνδοθεν δὲ ἀνοιχθεὶς πόσης οἶεσθε γέμει, ὧ ἄνδρες συμπόται, σωφροσύνης*; so far as I know there is no other example in Plato; but a tendency on the author's part to use *οἶε* alone parenthetically had been long since remarked; cf. Heindorf on *Theaet.* 147 A.

Assuming that *πὼς οἶε* was the original reading, it is probable that corruption began with the first word, the substitution of the relative adverb for the interrogative being a natural error; cf. Alciph. *loc. cit.*, where *πηλίκαι δοκεῖς θριδακίναί* is Hercher's correction for *ἡλίκαι* of all the MSS. The fact that *ποιᾶ* immediately precedes may also have something to do with the loss of *π*. When the idiom had once been disguised and misunderstood, *οἶε* may have been purposely changed to the third person in an attempt to conform it to the context. In Theophr. *Char.* 8, there is an example of this idiom, *πὼς οἶεσθε πιθανῶς σχετλιάζει λέγων*, which has been needlessly abandoned by the Leipzig editors as hopelessly corrupt; and it is curious that certain early critics (Needham, Pauw), in their attempts to restore the text, offered *ὥς οἶεται* or *ὥς οἶεσθαι*—that is, just such a botch as now stands in the best MSS of the *Republic*.

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EMENDATIONS OF THEMISTIUS' PARAPHRASE OF ARISTOTLE'S *PHYSICS*

I have not thought it worth while to discuss manuscript-readings or to support these emendations by extended argument. They mostly

restore what seems the necessary sense by very slight changes in text or punctuation. The majority are I think certain. Some may be only plausible or possible.¹

Schenkl 25. 20: σύνθετον γάρ ἐστι τὸ ὕδωρ ἕκ τε τοῦ ὑπομένουτος καὶ τοῦ ἀντικειμένου τῷ εἶδει τῷ ἐνυπάρχοντι μέλλοντος ἀέρος γενήσεσθαι. We must read τῷ ἐνυπάρχειν (or ἐνυπάρξειν) μέλλοντι ἀέρος γενομένου. Cf. 28. 7 σύνθετον ἦν ἕκ τε τοῦ ὑποκειμένου καὶ τοῦ ἀντικειμένου τῷ ἐσομένῳ.

39. 1: τὸ εἶδος ἂν εἴη ἡ φύσις. εἰ δὲ οὐχ ὡς σχῆμα οὐδὲ ὡς εὐεῖδὲς ἐλέγομεν, etc. Read φύσις, εἴ γε λέγομεν.

The meaning is that form is φύσις provided we do not take form in the sense of physical shape.

40. 2: οὕτως οὖν καὶ τὸ φνύμενον ἡνίκα φύεσθαι λέγεις, ἐπειδὴ εἰς φύσιν ἔρχεται φύεσθαι λέγεις· ἐπειδὴ καὶ οὐκ ἀπὸ φύσεως μὲν, ἔρχεται δὲ ἐπὶ τὸ εἶδος, ὥστε καὶ οὕτως τὸ εἶδος φύσις. Read καὶ οὐκ ἐπειδὴ ἀπὸ φύσεως. ἔρχεται δὲ (autem), etc. See Diels *Simplic. Phys.* 279. 6: ἐπειδὴ εἰς φύσιν ἔρχεται, λέγεται φύεσθαι, ἀλλ' οὐχ ὅτι ἀπὸ φύσεως. ἔρχεται δὲ ἐπὶ τὸ εἶδος· τὸ εἶδος ἄρα ἡ φύσις.

93. 24: οὐ γὰρ παντός ἐστιν μείζον, οἶον τοῦ οὐρανοῦ, ἀλλ' ἐκείνου δυνατὸν μόνον, ὃ τὴν αὔξησιν εἶχεν, etc. Read δυνατὸν (sc. εἶναι μείζον).

97. 31: ἀλλ' ὥσπερ οὐδὲν κωλύει πλάτει μήκει κεκρῆσθαι καὶ ἀδιαστάτῳ σημείῳ. Read ἀπλατεῖ μήκει. Cf. Sext. Empir. 210. 23, Bekker, ἀπλατὲς μήκος; Lucian *Hermotim.* 74.

98. 4: οὐ γὰρ φυσικόν ἐστι μῆκος ἅπαν τὸ δὲ δέεται καὶ φύσει τόπου, ἀλλὰ μαθηματικόν, οὗ τόπος ἡ τοῦ θεωροῦντος διάνοια. Read δὲ πάντως δέεται, etc.

122. 29: οὕτω μὲν οὖν ἐφεξῆς ἡμῖν ἐστιν ὁ λόγος. Read οὗτος.

125. 25: καὶ τοῦτο δὲ αὐτῶν παρίαισιν. ὁμως, etc. Read παριέισι, ὁμως, etc.

132. 17: ἴδωμεν δὲ καὶ. Read κέι.

133. 9: omit δὲ. 11: for ταῦτα read ταῦτᾱ. Cf. *Simplic.* 679. 13.

133. 24: αὐλητῶν ἢ σαλπίγγων. Read σαλπιγκτῶν.

133. 29: εἰ σῶμα ἔτερον ἐκβιάσαιο. Read ἐμβιάσαιο.

134. 31: ἀδύνατον ἄρα καὶ σῶμα ἐν κενῷ εἶναι· ὅγκον μὲν γὰρ ἐν ὄγκῳ ποιεῖ τὸ σῶμα ἐν κενῷ, ποῖον δὲ σῶμα ἐν σώματι ὅγκον ἐν ὄγκῳ; The last clause is meaningless. The argument should run: There is no void because matter in void means matter in matter. For matter in void = bulk in bulk. And (since, as explained above, it is only the bulk and not the secondary qualities that prevent two portions of matter from occupying the same place) bulk in bulk is equivalent to matter in matter. We must therefore read: ποιεῖ δὲ σῶμα ἐν σώματι ὄγκος ἐν ὄγκῳ, or perhaps, ποῖον (for ποῖον) δὲ σῶμα, etc.

163. 1: ὅπερ ἡμετέρα ἐπίνοια καὶ θεωρία τοῦ ἐν τοῖς διαφέρουσιν ὁμοίως. Read ὁμοίου. Cf. *An. Post.* Spengel, p. 101. 3: ἡ τοῦ ὁμοίου θεωρία τε καὶ διάκρισις.

¹ Cf. *Classical Review*, Vol. X, p. 328; *Classical Philology*, Vol. I, p. 81.

181. 7: καὶ γὰρ τινι περιπτεῖ μέρει τοῦ ἐσχάτου τούτου τὰ ἀμερῆς συντιθέμενα. Read καὶ γὰρ τίνι . . . ;

197. 2: λέγω δὲ νῦν ἀθρόως οὐχ ὡς καθόλου τὰ μόρια μόνον, etc. Read καθ' ὅλα and μόνον or ἅμα. Cf. 192. 3 and 192. 18: ἀλλοιοῖτο ἂν ἅμα καθ' ὅλα τὰ μέρη.

211. 3: εἰ γὰρ τῶν μὲν οἷόν τε ὄντων κινεῖσθαι τῶν δὲ οἷόν τε ὄντων κινεῖν. Read οἷων τε ὄντων.

211. 10: ὃ τι δ' ἂν τούτων ὑπόθῃ. Read with Simplicius (1128. 28), ὑποτεθῇ.

211. 15: εἴπερ οὖν, ἵνα τῆς πρώτης ἄρξῃται κινήσεως, προτέρας κινήσεως δεῖται ταῦτα, ὑπομένει καὶ οὗτος ὁ λόγος. Read ταῦτα ὑπομένει καὶ οὕτως.

There are many other passages in which a closer consideration of the thought would alter either the text or the punctuation. But the illustrations given are perhaps sufficient.

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